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title *Culex*, was extant, and there is no ground for supposing the that *Culex* we know is a different poem. The *Moretum* has been praised for its "luminous silvery color" and has been compared to the early pieces of Rafael for its suavity and grace. It was closely modeled on a Greek idyl by Parthenius, who had Gallus as his patron and pupil. Vergil's *Gnat*, i. e. the *Culex*, was paraphrased by Spenser, and the *Salad*, i. e. the *Moretum*, was done long ago by Cowper, but teachers will also be interested in the text and translation of more recent date, prepared by Joseph J. Mooney<sup>24</sup>, for the translation is excellent and to each poem there is a brief and scholarly Introduction. Unfortunately, the *Ciris* is not included<sup>25</sup>.

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(To be concluded)

### REVIEW

Schools of Gaul: A Study of Pagan and Christian Education in the Last Century of the Western Empire. By Theodore Haarhoff, Lecturer in Latin at the University of Cape Town. Oxford University Press (1920). Pp. xii + 272.

This interesting essay deals with a subject that "has curiously escaped the makers of books" (Preface, vii)—education in Gaul during the fourth and fifth centuries of our era or, more precisely, from the defeat of the Franks by Julian, in 358, to their rise under Chlodowig, in 486. This subject involves an age (as the author points out, vii), like our own, of transition; a country facing the problem of complex nationality and further harassed by the menace of 'Bolshevism'; a topic of especial interest to one of the author's nationality because of the analogy between the teaching of Greek in Roman Gaul and the position of the language of Holland in South Africa to-day—the question of the proper handling of 'the second language'.

Part I, Introductory (1–38), after defining the limits of the period, discusses the Greek influence on Gallic culture (Massilia: 4–10), the Celtic influence (the Druids: 10–19), and the Germanic influence (19–26); deals with the Romanization of Gaul (as evidenced most impressively by the extant architectural remains: 26–33); and concludes with an estimate of the general trend of Roman education in Gaul before the fourth century A. D. (The Wandering Sophist; The Power of the Christian Religion; Autun, the Latin University of Gaul: 33–38).

Part II (39–150) deals with Pagan Education. After an exposition (39–52) of The General Prosperity of the Schools during the period in question and a list of the principal centers of Gallic culture (Bordeaux; Trèves, etc.), the subject is presented in great detail under two subheads, Inside the School

(52–118), and Outside the School (119–150). This section of the work is—perhaps inevitably—the most technical, and we are here reminded of the statement made in the Preface (x) that the essay was originally "put forward as a thesis at Oxford". The topic Inside the School includes a full discussion of The Substance and the Methods of Primary Education (52–68: "the characteristic thing about the grammarian's school was exposition and interpretation, and the immediate end in view was encyclopedic knowledge" [68]); The Substance and Methods of Secondary Education (68–93: "discussion and declamation, . . . the end in view was oratory or oratorical composition" [68]); and of the Control and Arrangement of the School (93–118)—questions of discipline, play, and organization. Under the topic Outside the School, a compact summary (119–124) of the Imperial organization and of the society in which the School flourished is followed by a discussion of Class Distinction and Education (124–132: ". . . as we go down the social scale, it is only the exceptions who go beyond the grammarian, while the majority probably knew none but the elementary master" [132]), by an estimate of the teacher's place in society (132–135: high in social and professional world; in the intellectual world considerably lower), and, finally, by a discussion of the benefits and the disadvantages of Imperial protection (135–150: centralization; moulding of public opinion through the panegyrics which were part of the teachers' duties; overinterference in education; ". . . the support of education was due partly to a real enthusiasm for letters, and partly to that policy which sought to gain the goodwill of the provincial youth . . ." [150]).

In what is one of the most delightful chapters of the book (Part III, 151–197) Christian Education is next portrayed. Attention is called to the fact that "The Church did not create a new educational system" (162). The persistence of rhetoric and a later reach in the direction of simplicity (*rusticitas*) are notable characteristics; however, the ultimate attitude of the Church in saving pagan culture "is the determining factor of Christian education, and it forms the background without which that education cannot be rightly studied" (174). In discussing the rise of Christian Schools in Gaul (175–180), the author calls particular attention to the Catechumen Schools which were the forerunners of the Cathedral Schools; the Episcopal School at Arles; the monastery of St. Victor at Marseilles; and the older monastery of Lerins. Then follows an interesting account of The Practice of Christian Education (180–197). On page 196 the author sums up thus:

Thus in its development of elementary education, in its 'rusticitas', in its greater concentration on thought, and in its emphasis on practical work, Christian education in fifth-century Gaul was in reaction against the brilliant but superficial schools of the previous century.

After this separate treatment of Pagan Education and Christian Education, the author proceeds, in Part IV (198–239) to discuss certain Educational

<sup>24</sup>Mooney, Joseph J.: The Minor Poems of Vergil. A Metrical Translation (Birmingham, Cornish Brothers, 1916. Pp. 117).

<sup>25</sup>I have not, for lack of space, discussed all the minor poems, but I could ill afford not to mention the annotated edition of the *Catalepton* by Birt, which is itself a classic: Birt, Theodor: *Jugendverse Und Heimatpoesie Vergils. Erklärung des Catalepton* (Teubner, Leipzig, 1910. Pp. 198). Professor Tenney Frank defends the ninth *Catalepton* as Vergil's; see Vergil's Apprenticeship, I, *Classical Philology* 15 (1920), 23–38.

Ideas and Influences, namely Moral Education (198-209: the evidence used is furnished by the preacher, by comedy, and by the law); History (209-219: the author holds that the Christian writers reacted against form and towards chronography; furthermore, they tended to produce a philosophy of history); The Position of Greek (220-231. On page 230 the author says: "Once the child has learned to use, to analyse, to understand his own language, once his thought has been set going, he will learn the second language more quickly than the child who started with the second language"); Art (231-239. The topics considered are sculpture; architecture; ivories and pictures; music).

In conclusion, Professor Haarhoff deals with The Decline of Education (Part V, 240-261). Here the topics are Gallic Students Abroad (240-243: the author deals especially with the study of law at Rome); The Invaders (243-249: the invasion is described as a gradual and persistent process); Ideals (249-261: "While the schools were fostering education and creating a love of learning, they were at the same time killing the true spirit of education by the methods they employed" [249]). The author concludes that the rhetorical system "failed because it did not aim at the best" (256): its motives were low—polish, style, Imperial service. The Christians, on the other hand, "used their rhetoric in a living cause, their dialectic to probe questions crowded with contemporary interest. . ." (259). Yet they also failed in their search for truth by making a sharp distinction between secular and sacred knowledge.

The book is a scholarly piece of work, based mainly on the original sources, but also taking full account of the secondary literature of the subject; it contains a Select Bibliography of three pages (262-264), and an excellent Index (265-272). The reviewer is of the opinion that the author assumes a knowledge of Greek and Latin on the part of his readers that many who are interested in the subject so ably treated in his book may not possess; for the benefit of this wider public it might have been well to translate the frequent quotations, relegating the passages in the original languages to the footnotes.

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#### THE CLASSICAL CLUB OF PHILADELPHIA

The 159th meeting of The Classical Club of Philadelphia was held on Friday, January 6, with thirty-three members and guests present. Professor W. N. Bates, of the University of Pennsylvania, read a delightful paper on Alcaeus and Sappho. After speaking briefly of their life and times, he told of their new poems, discovered a few years ago in Egypt. He gave critical estimates, both ancient and modern, of the poems of both authors, and concluded by reading translations in verse, by himself and others, of their complete and nearly complete poems.

B. W. MITCHELL, *Secretary*

#### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS IV

Aberdeen University Review—June, The Hellenic Society of Edinburgh [an account of a student organization of the '70's. The account includes a poem, by James Burness, "To my Friend, William Galbraith Miller, Advocate, Who was Taken for Anacreon"]; The Captivi and Trinummus, translation of, by W. Ritchie, reviewed by A. Sonter ["the versions read with an admirable swing"].

American Historical Review—Oct., Allgemeine Kulturgeschichte, Versuch einer Geschichte der Menschheit von den Aeltesten Tagen bis zur Gegenwart, Charles Richet, reviewed by C. B.; A Short History of Antioch 360 B. C.—A. D. 1268, E. S. Bouchier, reviewed by Frederick J. Bliss; Cicero: A Biography, Torsten Pettersson, reviewed, favorably, by Frank Frost Abbott; Marcus Aurelius: A Biography, Henry Dwight Sedgwick, reviewed by Donald McFayden.

L'Anthropologie—Aug., Baskisch, Iberisch oder Ligurisch?, Hugo Schuchardt, reviewed by F. de Z. Antiquaries Journal—July, The Dorian Invasion, S. Casson.

Archiv für Anthropologie—1920, Nos. 1-2, Hausurnen, F. Behn [a contribution to prehistoric religion]; Beiträge zur Kulturgeschichte der Thraker, G. J. Kazarow, reviewed by F. Birkner [the book deals with the Thracians, as a preliminary to a study of the Balkan Peninsula]; Die Dorische Wanderung in Ihren Europäischen Zusammenhängen, M. Neubert, reviewed by—Schwantes [presents a new and 'bold' theory on the Indoeuropean question].

Archiv für Philosophie—1920, The Word ΦΥΣΙΣ, Walter B. Veazie.

Archivum Romanicum—Dec., 1920, La Langue des Tablettes d'Exécration Latines, M. Jeanneret, reviewed by G. B. [the book is a study of Vulgar Latin].

Art and Archaeology—The Debt of Modern Sculpture to Ancient Greece, Herbert Adams.

The Campion—Nov., Poesos Per Aetates Progressus, A. F. Geyser, S. J. [a Latin version of Gray's Progress of Poetry].

Catholic Historical Review—Oct., Roman Itineraries, F. J. Betten, S. J.

Connecticut Academy of Arts and Sciences—XXIV, 1920, Collectanea Hispanica, Charles Upson Clark [an account of 214 manuscripts, fragmentary or complete, in the Visigothic or Spanish script, photographed by the author in Spain, in 1907. 70 facsimiles are given. In the case of some important manuscripts more than one page is reproduced. For a very favorable review of the book, by Professor E. K. Rand, see American Journal of Philology 42.354-362. The English palaeographer, Professor Albert C. Clark, also speaks highly of the book, in The Year's Work in Classical Studies, 1920, 17-18].

Discovery—Oct., The Proscription of 43 B. C., R. S. Conway [No. III in a series, New Light on Old Authors; it deals with "life in Italy during that reign of terror"].

Edinburgh Review—Oct., The Classics in Education, H. Stuart Jones [an interesting and valuable summary of the status of the Classics in Great Britain since May, 1916. The Investigating Committee appointed by the Prime Minister finds that the position of Latin "presents very disquieting features" in some Schools, and that "in the majority of secondary schools Greek is not taught, or where it is taught, is threatened with extinction". Yet there are bright spots, notably in Scotland. "There is a